581 It was not felt necessary to marry. Because of the strong
589 economic position of women, a few spinsters had their own homes, farmed their own lands, enlisting nephews and nieces to help, or hiring as needed, and entered fully into the social life of the area. Others lived with relatives and assisted in the maintenance of a larger household unit. Some men, too, never married.
[593] One group of grown siblings of both sexes stated they were "too happy together to marry."

836 Pre-marital chastity was more or less observed. If a girl became pregnant before marriage, her parents brought pressure,
848 usually successful, on the boy to marry her. The occasional illegitimate child was raised without stigma in the girl's family, though problems arose during pregnancy and delivery (cf. "cone of wood" below). The mother later found a husband. One father was angered because he felt his daughter's pregnancy wrecked her chances for a marriage of prestige. He was conspicuous for his social aspirations towards city ways.

864 Information on human sexual matters was gathered by the
831 young sometimes by accidental observation of parents and others, through hints from hearing cursing, and by conversations with grandparents, older siblings, and friends of the same sex. Men joked on sex matters at the all-male rice-uprooting parties. Being antithetic to the ascetic prescriptions of Buddhism, sex talk was highly charged. Sex was never discussed in mixed company.

Residence

592 The nuclear family of husband, wife, and unmarried children was the primary social and productive unit, but other resident kinship units larger and smaller also occurred. After marriage,
[591] the couple usually lived for a time in the house of the parents of one spouse or the other; then, as soon as they could afford it, set up housekeeping in their own house. Of a sample of 96 families in Bang Chan, 30 set up independent households at once after marriage, 16 after one year, and the rest, a few per year, on throughout 10 years; 15 of the families never had a house of their own but lived with other relatives (Janlekha:37). Of 298 families, 59.4 per cent lived independently as a nuclear family, while 34.9 per cent lived with other relatives in the house. (The remaining were single persons living alone, or priests at the temple in the "ecclesiastical family.") The average size of the households (not necessarily the nuclear families) was 5.7 persons, with a range of 1 to 14, the median
361 being 6 (ibid. 28-29). The house of a new couple was usually built adjacent to parents or relatives, and certainly within calling distance or sight of some other household. Social
621 patterns of cooperative work, borrowing, and visiting kept adjacent households, whether kin, co-religionists or not, in

37.a. Excuse me, but at present do you have a (wife/husband) who lives and eats with you, or not? [125] [592]

1. Yes	295
2. Yes, qualified _____	6
3. No	72

b. IF NO: Excuse me, but is this because you are widowed, separated, divorced, or is there some other reason? [589] [586]

4. Widowed	45
5. Separated	9
6. Divorced	1
7. Other, specify	10
— No Answer	7

38.a. Your own children, all of them that have ever been born, how many are there? [592] [162]

8. None	24
9. One	32
X. 2 to 3	70
Y. 4 to 5	74
0. 6 or more	133

b. How many of your children are still living?

0. None	29
1. One	40
2. 2 to 3	83
3. 4 to 5	82
4. 6 or more	97
— No Answer	2

c. How many of your children have died? [165]

0. None	198
1. One	44
2. 2 to 3	56
3. 4 to 5	17
4. 6 or more	9
— No Answer	9

39.a. Have you ever been ordained as a priest, or not? [793]

1. Yes	187
2. No	11
— No Answer	2

[792]

[Male Buddhist (190)]

b. IF NO: In the future, do you want to be ordained as a priest, or not?

3. Yes	80
4. No	11

c. ASK ALL: How many sons do you have twenty years old or over? [592] [162]

5. None	176
6. One	56
7. Two	29
8. Three or more	29
— Unascertainable	53